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Hear, then, this lesson; hear and learn:
He who would save his soul, I say,
Must lose his soul; must dare to turn
And lift the fallen by the way;
Must make his soul worth saving by some deed
That grows and grows some small last seed.

—Joaquin Miller.

THE PACIFIC

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THE MOB SPIRIT UNDER THE GUISE OF PATRIOTISM.

The Nation, a journal of opinion and of fearless expression, had last week a scathing condemnation of those mob actions which for some time have disgraced our country under the guise of patriotism.

It finds the roots of many of these shameful proceedings in social intolerance, private grudges, industrial tyrannies, and political intrigues—all wrapping themselves in the Stars and Stripes, and tarring and feathering, and beating and killing and lynching.

The Nation asks: "What American can think without shame of Herbert S. Bigelow, one of Ohio's leading citigens, a pro-war radical, kidnapped and horse-whipped by a mob, 'in the name of the women and children of Belgium?' Or of less known cases, such as Leon Battig, a teacher of Ottumwa, Iowa, painted yellow by a mob on suspicion of disloyalty? Or of Mrs. Frances Bergen, a Bohemian of Benton, Illinois, ridden on a rail by a mob of Loyalty Leaguers for alleged pro-Germanism? Or of S. H. Chorenson, of Rutger's College, covered with molasses and feathers by fellow students for alleged disloyalty? Or of a thousand miners forcibly deported from their homes in Bisbee, Arizona, by a Loyalty League organized by employers? Or of seventeen I. W. W. prisoners taken forcibly from the police of Tulsa, Oklahoma, beaten, tarred and feathered by a mob of citizens and officials calling themselves the 'Knights of Liberty'? Or of 376 members of the Non-Partisan League in Rock County, Minnesota, forced to resign membership in that organization under the village marshal's threat of deportation from the county? Or of Frank Little, of Butte, Montana, a member of the executive committee of the I. W. W., hanged by a masked mob? Or finally, of Robert Prager, a Socialist, of Collinsville, Illinois, lynched by a mob whose guilty leaders were duly tried and acquitted?"

The Nation might have added to its list the disgraceful action in Berkeley, California, of the destruction under the very eyes of the city officials,—while the police stood by and looked on—of the tabernacle tent of an ignorant and perhaps demented preacher who should have been dealt with under the law and not in that barbarous and Prussian-like way. But the Nation was giving only a partial list. Considerable space would be needed to complete it. It would include then among other occurences that action at Baltimore just before our country entered the war, when professors in Johns Hopkins University were leaders in the mob that broke up a meeting at which Chancellor David Starr Jordan of Stanford was to speak.

The New Republic, another journal of opinion and vision and judgment, points out that people in Great Britain and France are puzzled and disturbed over this phase of American life and conduct. They see that the state of mind which results in such actions is being cultivated by many newspapers and by people of respectable standing in various communities, and that there is on the other hand very little of protest on the part of those who do not give it open countenance and encouragement.

We recall now that we have seen only two newspaper condemnations of the endorsement that the verdict in the Prager murder trial gave to this course of mob action.

In the face of all the open and silent sanction given these damnable occurrences, the New Republic says that "responsible leaders of public opinion have sat in terrorized silence:" It is not surprising in view of what has been happening and what he feared would soon happen that President Wilson said in a special message to the people about two weeks ago: "I say plainly that every American who takes part in the action of a mob, or gives any sort of countenance, is no true son of this great democracy, but its betrayer; and does more to discredit her by that single disloyalty to her standards of law and right than the words of her statesmen or the sacrifices of her heroic boys in the trenches can do to make suffering peoples believe her to be their saviour."

President Wilson said further: "I can never accept any man as a champion of liberty either for ourselves or for the world who does not reverence and obey the laws we ourselves have made. He has adopted the standards of the enemies of his country, whom he affects to despise."

All of which, let it not be forgotten, needs to be taken to heart right here in California.

CHRISTIAN UNION.

It has been my privilege to give much time and effort to the promotion of denominational unity in Washington and Idaho. I have been on the committee of denominational comity of the Congregational association, the most of the time for nearly thirty years and some of the time the committee has done effective work.

About twenty-seven years ago, one of the brilliant members of the Yale-Washington band presented a paper at our Association on the need of interdenominational understanding in the organization of home missionary churches. It gave facts showing over-churching of communities and the waste of missionary funds. The paper was deemed worthy of publication and of wide distribution, and resulted in appointing a committee to seek a conference with representatives of other denominations. The matter was presented to all the principal denominations seeking co-operation in devising methods to avoid the over-churching of communities, and of eliminating them where it was deemed advisable. The efforts of the committee were politely ignored by all the denominations but one. The way it was met by some ecclesiastics would make interesting reading. It was not altogether in vain for it resulted in two denominations working in harmony for many years and preventing one from infringing on the other in several places.

I was impressed at the time that it was much easier for some people to talk on Christian Union than to act. Sub-

sequent experience has impressed me somewhat in the same way.

Less than a decade ago representatives of the leading denominations came to Spokane and held a convention in the interest of home missionary efficiency. Enthusiastic meetings were held; interdenominational comity was advocatd; the over-churching of communities was condemned; the preventing of waste of home missionary funds was made imperative. The Home Missions Council was organized, and plans inaugurated to make a religious survey of Eastern Washington and Northern Idaho. I was intensely interested in the movement and worked hard to promote it. I became president of the Missions Council and deemed it worth while to give it much time. I have been on the frontier for one-third of a century, and the most deplorable thing I have witnessed is the unchristian sectarian competition, and the waste of men and money. Nothing that I know of has been more damaging to the Christian cause. Some one has well said that it has made the northwest the graveyard of preachers.

Ten denominations identified themselves with the Missions Council by appointment of representatives. There was some hard work done, especially by the secretary, Rev. H. G. Edgar, U. P.. Many meetings were held and a constitution and statement of principles adopted. The object of the Council was stated to be, "to promote co-operation in the organization and maintenance of churches, to prevent waste of resources and effort in the small towns; and to stimulate missionary work in the destitute regions.

The gist of the principles adopted were as follows: "No community, in which any denomination has any legitimate claim, should be entered by any other denomination through its official agencies without conference with the denomination or denominations having said claims.

"A feeble church should be revived, if possible, rather than a new one established to become its rival.

"In case one denomination begins gospel work in a destitute community it should be left to develop that work without other denominational interference."

It was advised that community churches be organized under denominational control, "where all Christians can have fellowship and can co-operate in the religious work of their own community without violation of their consciences."

All was done in accord with suggestions and recommendations made by the National Council of Churches. The constitution and principles of the Home Missions Council were published in a tract and distributed among the churches, and the denominations interested paid for them. At the time I was gratified with what had been done, felt that it was worth all the labor and expense, that it would be the means of promoting the cause of Christ. Most excellent spirit had prevailed in all the meetings, and there seemed to be an unanimity of feeling that all had been done under the divine guidance. But I regret to have to say that I have been disappointed in the results, or lack of results.

One of the leading denominations making great pretensions in the line of Christian Unity informed us, before the material was out of press, that they did not endorse the principles, but they would co-operate with the Council. Within three months another great denomination organized a church in a town of less than 200 people, despite the vigorous protest of the church occupying the field, and receiving missionary aid. The representatives of the denomination absolutely refused to appear before the Council to give account of themselves; and the whole thing was approved by the highest officials. Within a few months another great denomination ignored the agreement, and its representative refused to have a conference on the matter.

By this time five of the largest denominations have treated the solemn agreement as a "scrap of paper." They have indicated plainly by their conduct that they will not have anything to do with the Missions Council and its principles. It does not augur well for the spirit of Christian union among the denominations. The spirit of sectarian competition still prevails. I sometimes feel that much of the talk and what is published on Christian Unity is religious camouflage of the worst sort.

There are two or three things that evidently obstruct the progress of practical Christian union. I speak of the extension region with which I am familiar.

First, is the supposed demand on denominationa officials on the field, viz., to make a record. I do not know as to the responsibility of the highest authorities in this respect. But, it is evident that the state and district superintendents, and the missianaries, have been very ambitious in the line of organizing churches. And that an increase in membership are the things they seem to emphasize above all else. Denominational expansion is made paramount to the extension of Christ's kingdom in the world. It takes a man of spiritual vision, and clear comprehension of the principles of the kingdom, to see that the elimination of churches, sometimes, means more progress than the organization thereof. Men of such vision have been rare among denominational leaders. Too many incapable men have been trying to fill responsible positions to the detriment of the cause of Christ. They have usually been men of piety and zeal, and intensely sectarian. Some of them narrow, bigoted, and suspicious of the orthodoxy, and doubtful of the spirituality of those not of their type. They make interdenominational comity impossible. My conviction is that ecclesiastical officials are the most serious obstructions to the progress of organic Christian Union. The rank and file of the ministry and laymen are far in advance of them.

J. E.

AN ESTIMATE OF THOMAS H. REED AS CITY MANAGER AT SAN JOSE.

Congregationalists in Northern California have been much interested in the trial of the new charter and the City Manager form of Government in San Jose. Thomas H. Reed, one of the professors of Political Economy in the State University, wrote the charter and then was called to put its provisions into activity. The City Council supported the charter, backed up the Manager, and gave the new plan thorough trial. After two years' service Mr. Reed resigned to return to his work at the University after a leave of absence for that period. Since his retirement another Manager has been appointed and the city is moving along on lines laid out by Mr. Reed.

Mr. and Mrs. Reed are Congregationalists. They united with the First Church of San Jose and during the two years have been helpful in the work of the church. They have made a place for themselves and they are already being missed. Mr. Reed has always been ready to respond to calls for public addresses and also has encouraged the church by sustaining the services with his presence. He is a most entertaining public speaker and always rings true in his platform utterances. During his two years as Manager he has made some enemies but has won and continues to hold the confidence and thorough respect of the great majority of the best people in the city. The farewell banquet tendered to Mr. and Mrs. Reed in the Hotel Vendome a few weeks ago was one of the most brilliant social functions of the year and the speeches made at that time by

prominent citizens were splendid testimonies to their worth.

Mr. Reed brought to San Jose a social ideal which he has ever kept before the public. He began a complete reconstruction of the business machinery of the city and kept it up until the city was put on the same basis as a big corporation. Very few people realize the constructive value of this achievement. He introduced a number of new methods of selecting men for official positions. On the evening of Mr. Reed's resignation President Chase of the Council said that since Mr. Reed had been Manager no person had been appointed to any office for merely political reasons. He said that it was his opinion that Mr. Reed had always considered every question with a sincere desire for the community's good. There has been no graft or any suggestion of any such thing. The administration has been honest and above board and the city has been run in a business like way as any large corporation should be conducted.

During the period of Mr. Reed's managership the question of saloons or no saloons came up. Personally Mr. Reed has always been opposed to the liquor business and because of his continued hostility to the saloon element and the vice element there has developed a strong opposition to him from this quarter. In spite of the probable loss of revenue for city building Mr. Reed did not change his attitude on this question. He voted against the saloon and the anti-saloon forces won! This victory, however, cost the city many thousands of dollars in loss of license fees and when election time came the voters failed to support a measure for a slight increase of taxation to meet the need. This complication has thrown upon the city a perplexing problem, but before Mr. Reed left he saw the Council pass a general business license calculated to meet the present crisis. The new City Manager will probably be able to assist in guiding the administration through to a final satisfactory settlement. Mr. Reed has accomplished a great piece of work for this city, and it is my opinion that as the years pass he will be looked upon as one of the founders of a system of municipal government that will be copied extensively throughout the country. E. A. K.

WHAT SHALL THE PREACHER PREACH?

A retired Methodist preacher in California went recently to hear a sermon by one of the bishops of his church. The minister has no taint of pacifism, but the sermon the bishop gave displeased him greatly. It was all war—much of it a going over of what his hearers already knew, and the balance of it nothing that would help toward the winning of the war, though the bishop of course supposed it would. The bishop evidently had failed to profit by what the New York Christian Advocate said not long ago:

"Of course our preachers must preach abuot the war, seizing every opportunity to press home its terrible lessons. But he who makes the world conflict his theme almost every Lord's Day is making a psychological and spiritual blunder. After six days of a surfeit of war news, war talk, and war thought the human mind will react on the seventh day far more easily to the warnings, promises and comfort of the Gospel. Moreover, the serious-minded men and women, and especially the young are ready for the deeper and more intimate lessons of the world crisis. They are pretty thoroughly convinced of the Kaiser's guilt. What they need to be told, and what many of them really want to be told, is the hideousness and fatal consequences of sin in their own hearts. They have heard and most of them are ready to answer the call to service and sacrifice. What they should hear, and at once, is the clear, insistent call to repentance and faith in the Lord Jesus Christ as their personal Savior and Master. They know that much of our boasted civilization was full of rottenness and dead men's bones. What they want to know is what to do about it individually, where to find the way to peace and holiness. In fact, the ministers of the Gospel ought not to delay a day in calling the people to Jesus Christ and in instructing them in the way of life. The price of disobedience to conscience, the stupidity of sin, the need of a new birth, the unutterable joy of living in Christ—those are a few of the fundamental spiritual truths which can be preached and interpreted at the present time with the probability of the largest and richest results."

ANOTHER ESTIMATE OF WALTER RAUSCHENBUSCH.

Those persons among our readers who do not see The Survey will be interested in the estimate therein, by Professor Graham Taylor of the Chicago Theological Seminary, of the late Professor Walter Rauschenbusch written about so appreciatively two weeks ago in The Pecific by Professor Buckham of the Pacific School of Religion.

Professor Taylor writes: "Walter Rauschenbusch was the foremost interpreter of contemporary social Christianity. Other men of his own day were equal, if not superior to him in formulating its principles and applying them to actual conditions and concrete situations, with which they were personally more familiar than he could be through most of his working life. Canon Samuel A. Barnett was one such man. Washington Gladden and Dean Hodges were others. But he surpassed them not only, but Charles Kingsley and Frederick Denison Maurice of the former generation as well, in being the historical interpreter of the Christian social movement."

Professor Taylor declares that Rauschenbusch, in giving the Social Gospel which he expounded, preached and taught, its historical setting, "not only proved its source to have been Christ's own teachings of 'the kingdom of the Father,' but also demonstrated the legitimacy of its development in the faith and practice of the church." And further: "He more than any of its contemporary exponents made the social ideal, interpretation and application of Christianity orthodox."

Rauschenbusch's influence is traced further by Professor Taylor: "It will be difficult to account for the acceptance of the social creed adopted by the Federal Council of the Churches of Christ in America—without dissent even from the most conservative constituents of that almost all inclusive federation—had it not been for the wide reading of Professor Rauschenbusch's 'Christianity and the Social Crisis.' "

Rauschenbusch has gone from earth, but his soul will go marching on as that of one of the world's great leaders. For

> "The crest and crowning of all good,
> Life's final star is Brotherhood!"

ONE OF THE GREAT AFTER-WAR PROBLEMS.

A great war like this must bring with it tremendous social and industrial readjustment. When the soldiers came home after the Civil War they were easily absorbed again into civilian life because the great West was open to them with its free land and opportunity. "Uncle Sam is rich enough to give us all a farm," was the saying them. But today things are different. There is no more free land, no boundless Western opportunity. The millions of men in arms must be reabsorbed into the current industrial life.

How perilous the reaction from war the story of the Paris commune in 1871 and the present anarchy in Russia may serve to remind us. To organize our industrial life on principles of regard for the welfare of the worker, to care for the man who works in factory or plantation as well as we care for the soldier in uniform, to meet the menace of periods of unemployment, and the peril of industrial accident as sanely and efficiently as the government maintains the welfare of the soldier—these are some of the great problems which must be solved if we are to be forearmed against the I. W. W. and the Bolsheviki.

A. W. P.

CHRONICLE AND COMMENT.

The Rev. Hugh Donald Ross, pastor of Plymouth Church, Seattle, has been called to one of the Congregational Churches of Pittsfield, Massachusetts—according to an item in the Boston Transcript. Mr. Ross came to Plymouth Church from South Africa as successor to the Rev. Dr. Van Horn. Mr. Ross has been spending his vacation in New England. We have not seen anything in the Seattle papers yet as to this call.

We received last week at our San Francisco office a letter addressed to "The Pacific or Other Banker's Magazine." "Has it come to this?" was our thought. The founders of The Pacific dedicated it "To Religion, Education, and General Intelligence." That is broad enough of course, to admit into its columns something on banking—but a banker's magazine, that is changing considerably! The letter had no street address, and we are wondering how the San Francisco postoffice came to the conclusion that The Pacific had amassed enough wealth to be linked up with the banking world. The paper would serve in a better way today if a little of California's gold had clung to it as it came down through its sixty-seven years. But its experience has been like that of one of our preachers who was introduced in a New England Association many years ago as a man who had waded ankle deep in gold here in California without any of it clinging to him.

Men will make remarkable admissions as to smoking and drinking and still go on in their attachment to the cigar and the glass. Will N. Ingersoll, the author of "The Road that Led Home," says that he **almost** gave up smoking while writing that novel—almost, but not quite. He says now: "Don't you believe that smoking brings inspiration. It doesn't! It not only does not bring you any, but it takes away that which you have! If you refrain from smoking, you will be able to undertake a normal evening of writing; but if you take up your pipe for an hour, at the end of that time your flow of inspiration will stop and can no more be turned on than a faucet when your water dues are unpaid." We heard recently of a Pacific Coast pastor who promised his church people, who objected to smoking by a minister, that he would quit. He quit on the street, but didn't quit in his home—perhaps couldn't quit, to such an extent had the habit possessed him

Writing to a New York journal concerning the daily press, A Bellingham, Washington, correspondent remarks: "Today we have not merely a national censorship, but a much more stringent big business censorship." He suggests a movement to "clip the wings of predatory wealth by creating a really free press." Among the suggestions is that in each state there be established a free daily paper in which the news and editorial space would be divided between the various political parties—these columns to be edited by the executive committees of the parties, without censorship, but with responsibility. There are features of the plan suggested by this Bellingham man that we do not regard as practicable. But there is a great need for some printed medium in which men and women would have conveyed to them an all-round view and consideration of the important questions of the day. It is lamentable—the one-sided views which the majority of the people have presented to them.

In an article by the Rev. E. A. King in the Christian Endeavor World, it is stated the California Christian Endeavor Convention program this year was richer than usual. Concerning Mr .Paul Brown, Mr. King says that he of course has been almost everywhere during the year, and "is as popular as ever." Mr. King writes further: "The one man who stands out above all others in point of popularity and influence is Rev. L. A. McAfee, D.D., who for many years has attended the conventions and advised the young people. There is another man who has made a deep impression as the present pastoral counsellor, and he is Rev Ralph B. Larkin, D.D. This year he conducted a 'Social Study Class,' taking for his subject, 'Christ and Human Society: Studies in Social Christianity.' He held this class three days and took up these questions: 'The Ideal of Jesus for Human Society;' 'The Present Situation; a Review of Society as It Is'; and 'The Christian in Society.' When conventions of Young Christians get together to study such questions as these, and also seek to find practical ways of translating their Christian convictions and religious fervor into social helpfulness, we may expect great advances in the Lord's work."

The Detroit Free Press, the leading daily paper in Michigan, makes a comparison between the response of the people of the United States to President Wilson's call for a day of prayer and that of Japanese in the city of Kyoto in February. The Free Press remarks: "The American people accepted with apparent indifference the day of prayer urged by their President, and have hardly acknowledged the endeavor to institute the Angelus—the setting aside of one minute of the noon hour for silent prayer for the success of our arms." The Kyoto incident is thus set forth: "As long ago as the 25th of last February a Japanese priest, head of a sect of Buddhists, a venerable man who had never concerned himself with public or political affairs, held public services in his temple at Kyoto, petitioning his god that the allies might triumph and Germany be overthrown. After sacrificing according to the rites of his religion he ignored differences of sect and made a pilgrimage to the shrines of the Shinto faith, whose essence is the worship of ancestors, held a day of prayer at the tomb of the late emperor, concluding with a ceremony at his own temple, where he addressed an assembly of 4,000 people, exhorting them to the duty of prayer for the cause of righteousness."

Elsewhere in The Pacific this week is a review of a book by Miss Margaret Slattery, a person known and loved throughout our Congregational fellowship and far more widely—in all circles where people have the welfare of humanity at heart. We wish that book could be read by every man and woman in our Pacific Coast churches. Read our review! Get the book and read it! We give here a quotation or two from the "Call to Churchmen." "To all men and women who believe that they hold a monopoly of salvation, who have a passion to save their own little souls in their own little way, instead of giving them to the Father of the world to develop and train until they can make an easy path to Him for every needy heart on earth, the call says, 'Out of the way.' * * * "Come you women who honestly believe in the fundamental sisterhood of all wo-

men, who can make room for those who differ from you in color and language, in possessions, in education and privilege, you who still dream, whose ideals still call from mountain tops. * * * * Hear the call, you sane and balanced thinkers, who have not smothered your emotions, but taught them to be the servants of your will, you men of large hearts and open hands; you who can see the difference between essential and non-essential, who hate mint and anise and cummin, and love large horizons—come, the church must have you! * * * * The Church should be the great force in American life for the making of character—morals and morale are its definite share of the patriotic duty demanded of every soul who means to help win for the world the Democracy trembling in the balance. **The answer must be self and substance.** It is now or never."

A TRIBUTE TO THE WORK OF THE SALVATION ARMY ON THE BATTLE-FRONT.

Mr. Raymond B. Fosdick, the chairman of the war Department Commission of Training Camp Activities, who has just returned from France stated last week:

"Somewhat to my surprise I found the Salavtion Army probably the most popular organization in France with the troops. It has not undertaken the comprehensive program which the Y. M. C. A. has laid out for itself That is, it is operating only in three or four divisions while the Y. M. C. A. is aiming to cover every unit of troops. But its simple, homely, unadorned service seems to have touched the hearts of our men. The aim of the organization is, if possible, to put a worker and his wife in a canteen, or a centre. The woman spends her time making doughnuts and pies and sews on buttons. The man makes himself generally useful in any way in which his service can be applied. I saw such places in dugouts way up at the front, where the German shells screamed over our heads with a sound not unlike a freight train crossing a bridge. Down in their dugouts the Salvation Army folks imperturbably handed out doughnuts and dished out the drinks."

Mr. Fosdick has of course nothing but commendation of the work the Y. M. C. A. is doing, remarking in the same interview from which we have quoted:

"The Young Men's Christian Association is doing an astonishing piece of work. It is a new Y. M. C. A. that one sees in France, and any one acquainted with the spirit of the organization a decade ago will rub his eyes at the transformation. From a secrtarian society of somewhat narrow traditions it has become in France an agency of social service on a broad, comprehensive basis."

THE ROOSEVELT BOYS LAUDED.

Mayor Atkins of the Salvation Army, who returned recently to New York after several months of splendid service on the battle front in France, manifested much enthusiasm over the Roosevelt boys, exclaiming to a newspaper reporter:

"Colonel Roosevelt certainly has a wonderful family! My, how those boys can fight! They are certainly upholding the traditions of their country. Those boys are brave as lions and they are worshipped by their men. I left for home before Major Theodore was wounded, but I talked to Capt. Archie in the trenches a few hours before he was wounded and I saw him in the hospital a few hours after a German shell got him. He smiled and chatted with me in a casual tone, although a surgeon told me later that the Captain was suffering intensely.

"In the barrage which sent the Captain to the hospital nineteen of his men also were wounded, and although he was enduring agony he refused to let the ambulance men move him from the trench until every one of the nineteen had been carried out."

Major Atkins is a pretty good fighter himself, it appears. He never stayed in the rear but went forward with the companies in the front line trenches, and several times went over the top with the men. The New York Times remarks: "Major Atkins's first experience in going over the top during a night engagement in the Toul sector is a story worth telling, although the Major did not seem to think so. It happened this way: There were no doughnuts, hot coffee or bars of chocolate to be carried to the boys under fire, so the doughty little Major decided to creep up to the front trenches to help soothe the nerves of a few soldiers who had given way to the awful strain of waiting for the laying of a German barrage which had been expected for several hours."

The Times proceeds as follows with Majors Atkins' story: "While we were all waiting Capt. Frey said to us 'You're in for it tonight boys,' and sure enough within an hour it came along and lasted for about fifty minutes, during which some 7,000 or 8,000 shells exploded all around us. We were in dugouts when it began but we rushed out because we figured that if we were to be struck we might as well be where we could see how it happened. The tricky Boche kept us in suspense, but he failed to make good by following the barrage up with a charge, so we took matters in our own hands and went over the top."

To the question which a reporter put to the Major, "you were not ordered to go along were you? he replied:

"No, but I wanted to be where the boys were, so I just naturally joined in the charge. I had my revolver with me, but I didn't use it. I just folowed along behind the first wave of troops that swept up on the German trenches under cover of our own barrage. It made me feel like a schoolboy and all the other men were tickled at the chance to engage in at hand to hand fight with the Boche. We captured thirty-seven of them and killed as many more, and only one of our men was killed and four others wounded.

"Major Roosevelt was watching the engagement from an observation post and when we returned with our prisoners he made a little speech congratulating his men. Then he turned to me laughingly and told me that anything I wanted in the way of a souvenir was mine. I did want one of those German caps, but I couldn't quite bring myself to take it, so the Major led me over to a prisoner and when he saw my reluctance he raised my arm to the Boche's head and helped me snatch the prize. The Boche himself joined in the burst of laughter that followed."

When it was suggested to Major Atkins that he tell how he crept up on a bunch of imaginary machine guns one night, he replied:

"Oh, that was just a funny little incident. There was no danger attached and I knew it. I was with several of our machine gunners in an outpost. The boys had been watching some object in No Man Man's Land, and they had been looking so long and intently that their eyes tricked them into believing they saw it move.

"They thought it was a German machine gun squad out for a night raid, but I offered to convince them it was not, so I crept out on my stomach to the place where they were pointing and then crept back again. There was nothing to it. I was comparatively safe. All I had to do was freeze to the ground and lie still in case the Germans sent up some torches. But as I was saying before, Major Roosevelt is one of the bravest men I ever met."

I hate a thing done by halves. If it be right, do it boldly; if it be wrong, leave it undone

"THE SECOND LINE OF DEFENSE."

The caption of this article forms the title of a new book by Margaret Slattery—a timely one and one remarkably graphic in the presentation of the fine thoughts contained therein. **(Fleming H. Revell Company, New York; $1.00 net.)** The book bears the sub-title,, "A Plea for the Men and Women of Tomorrow," and following the first chapter which is "The Second Line of Defense," there are chapters with these captions: The Call to Business Men, The Call to Parents, The Call to Teachers, The Call to Churchmen, and A Last Word of Challenge.

In a few pages that stir the reader to the very depths of his being Miss Slattery pictures the first line of defense, over there in France, and then turns to the second line of defense—the young men and young women here at home. Here also is a work that must be doe **now.** What a challenge, she declares it flings to America. "In this hour she is great of purpose noble and unselfish in ideals, humanitarian in aims. Her passion is democracy—an even greater democracy than she has herself known, for all the struggling world. Her first line of defense dies for it. Will she train her second line of defense to live for it?"

Miss Slattery indicates the dangers in our life as a nation, shows in various ways how the mad rush here in America for wealth has left its impress of evil near and far. Just one instance: "A while ago, a young foreigner, forceful and attractive in personality, was arrested for traffic in girls. * * * When quesioned it was found that he came to America when eight years old and went to school in a great city. Yet he could speak English only in broken fashion, and his ideas were anarchistic to the last degree. He calmly stated to the indignant man before him, 'America is for making money. How I makes it—what difference? Every man his own way. Gets caught—that's all right!"

Miss Slattery makes it evident that the business man must be brought to realize that, "though pressed to the limit in making things," he "**must make men.**" In the course of her able consideration of the topics presented so grippingly, she says: "Those most deeply interested in the second line of defense see no room in American life for special privilege, whether it be demanded by labor or capital. Labor has developed, out of injustice and misery, strong hands, ever increasing in strength. Capital has strong hands. Those hands must not be raised in defiance each of the other. They must be joined in mutual confidence, that the great task of developing a true democracy may not fail. If either Labor or Capital says 'No'—the second line of defense is doomed."

Here is a significant paragraph in this book: "Recently I was in a large department store. They were very patriotic in that store. They sang 'The Star Spangled Banner' at the noon hour and when opening the store; and no one who heard it will ever forget it. It was great! All employes in that store are invited to contribute to patriotic organizations and drives, but in such a fashion that they **must** do it without hesitation; and though the result has been larger contributions, the effect has been deadly."

In that establishment girls had been substituted for men—to do the heavy work of men, with no more wage than they had been receiving for other work previously, though doing it as well and even better than the men had done it. And yet their wages were not sufficient to provide the food necessary under such a strain. Miss Slattery says: "When that employer sang the national anthem I was suspicious of his patriotism." And further: "It did not seem fair that another employer who said he would not consider substituting women for men until he was compelled to do so, and who had recently increased at a uniform percentage the wages of all employees on account of the increasing cost of living should be obliged to compete with the man who expressed his patriotism in ways that did not reduce his income."

Men able to do that heavy work had applied for it, but the proprietor had turned them away, intending to coin money out of those girls.

On one of the pages of her book Miss Slattery says: "The business man of today must furnish the ideals for the business-men-to-be—now in the second line of defense." She tells then of the retort one boy made to another who would have all the pacifists lined up and shot: "Well, that's all right, they ought to be, and do you know who ought to be shot alongside of 'em? Well, the fellers that's making bank accounts, making their millions by cheating the public. There's as many of them as there are pacifists. I'd line them up and give 'em a knock out the same time."

Miss Slattery says it must be confessed that there are far too many today who are quite willing to take enormous profits "from the pockets of the public with one hand and subscribe for war work with the other." And then: "It is no wonder that the average boy finds patriotism rather confusing at times." And again: "It is a rather difficult problem for those who teach morals, ethics, religion, to the second line of defense, to make much headway by words in the presence of deeds witnessed daily and spirit breathed in from the very atmosphere."

In the chapter on "The Call to the Teacher," Miss Slattery has some fine thoughts about **the good of the whole,** and in writing about the responsibility of the teacher she says: "Indeed the most potent personality of all time was called **Teacher.** He had a very ordinary class, but he believed it possible despite all difficulties to teach the Fatherhood of God and the Brotherhood of Man—the basic principles of Democracy. He so taught that the world under his instruction was born anew, and men started out to blaze the long, long trail that despite its many windings shall one day lead to the goal."

In the chapter "The Call to the Churchmen," Miss Slattery tells us that the challenge is not primarily to the preacher: "No, these pages do not call the preacher. If this great hour has not called him, nothing ever can! If this hour does not call him away from the dead wood of seminary training, from dead languages, dead expressions, dead inheritances, everything dead—no words can express it." On one of the closing pages of her book Miss Slattery says: "The supreme test of a church is life. If religion will not function in life it is useless. The religion we profess, if it is to do anything for the second line of defense, must be interpreted in society. Jesus both lived and taught a social gospel. The primary function of the church is prevention, not rescue. It rescues because it awoke too late to prevent."

We make this the final word from this challenging book: "Awake! Awake, O Church of God! Fling aside all impedimenta, gird yourself for the task and run—the hour has come, the test is here!"

HOW SOME OF THE TWENTY MILLION DOLLAR LEGACY TO YALE UNIVERSITY PROBABLY WILL BE USED.

According to a news item in the New York Sun, although Yale officials do not expect to be able to make any detailed announcement of the plans for the millions given the university through the will of the late John W. Sterling of New York city, their disposition is discussed in university

circles. The value of the estate is estimated between $15-000,000 and $20,000,000, and it was left to the university to be used at its discretion, a main provision being that at least one elaborate memorial be placed on the university property.

This, it is common belief, is likely to be a large university library. The need for a general library plant is keen, although the university has made three distinct efforts to solve the question. An old library was built about a century ago, modelled after a Gothic English building of abbey like lines, utterly impracticable for spacious library use. Yale built another library a quarter century ago, ideally adapted to practical library uses, but having no architectural relationship with the old library, although it was situated within a furlong of it on the campus.

Years ago the university tried to reconcile the two by building a connecting structure and adapting their inharmonious architecture, each to the other. The result is the Hewitt building adjoining the two.

The result has been unsatisfactory and Yale's library problem rests unsettled and the need for a central, general library remains pressing. For two or three years it has been decided that it would prove wise to erect the proposed ideal library if funds could be secured, and to use the three present library structures either as library adjuncts or as structures devoted to other uses. The Sterling gift has placed at the disposal of the university money ample for the purpose and little doubt is felt that an announcement by the university, after the plans are decided upon, will show that this will be the destiny of the fund left to the university.

Gossip, relative to the new library, which is made possible as the largest and most valuable American university library through the Sterling bequest, has given it a site in connection with the new building plans which caused the university to purchase land on both sides of York street, between Chapel and Elm street, to buy all the property on two city squares, and also all the front across the street, along the west side of York street, from Chapel to Elm.

SERMON ON THE MOUNT MUST GOVERN, SAYS ARNOLD BENNETT, EMINENT ENGLISH AUTHOR.

In an article cabled to the New York Times on August 3, Mr. Bennet says somethings which the Times prefaces with such head lines as:

"Democracy's Triumph Futile Unless Based on Golden Rule," says Bennet. "Junkers Must Be Crushed; But the Sermon on the Mount Must Govern Relations with Others."

Mr. Bennet considers some mistakes made and continues:

"The same backward anti-democratic, and unprogressive spirit has appeared in the management of those political problems which have fallen specially to the old-fashioned departments of the Government. The Russian revolution might have been a source of strength to the Allies; it was turned into disaster for the Allies. Irish sentiment also might have been a source of strength to the Allies, and at first it was a source of strength; by the grossest, blindest mishandling it was unquestionably turned into a very serious source of weakness.

"And nearly all our labor troubles have been due to the same species of error, namely, anti-democratic distrust of the mass of the people.

"Will this immense error of tendency in high quarters be cured or appreciably mitigated during the course of the war? I do not think it will. The matter has gone too far. The war advanced. The end of the struggle is relatively too near now. We shall have to win, and we shall win, in spite of frightful and costly error.

Bennet Declares Democracy Has Not Yet Realized What The Fighting Is For.

"I am, however, not out to praise democracy at the expense of anti-democracy and I should like with the utmost emphasis, to point out one thing against democracy which is far plainer on this anniversary of the declaration of war than it ever was on any previous anniversary: Democracy has not yet realized just what we are fighting for.

"You exclaim: What! You accuse us of not realizing what we are fighting for? Are we not fighting for the defeat of Prussia, and are we not as completely determined today to defeat Prussia as we were this day four years ago?

"I agree. And I am convinced that the certitude of the smashing of Prussia was never so clear to the imperial mind as it is at this moment. Prussia, or that which stands for Prussia, is speedily doomed, and nothing but some prodigious political mistake on the part of the Allies can save those damnable war lords from the fate which they deserve. Even the few among us who at times lacked faith in the triumph of the allied cause have found faith now, and you can see them strutting about as bravely as though they had never shaken their heads in ghastly apprehension of failure.

"But the extinction of Prussian militarism is only a means to the mighty end for which we are fighting and if we mistake that extinction for an end in itself we are undone. We have to destroy Prussian militarism simply because it is an obstacle in the path of human progress. If we destroy it and then wander away from the true path of human progress, we might as well never have taken the trouble to destroy it or paid the price of destroying it.

Fighting for a New Spirit.

"You say: Well, we are fighting for a league of nations to prevent future wars. So we are; but a league of nations, however ably constituted, can be nothing unless it is the expression of a new spirit upon earth. That new spirit is the sole reality for which we are fighting, and we have to realize this always and strive night and day to realize it more deeply. We want democracy, but democracy can only prosper in an atmosphere of mutual trust, an atmosphere from which suspicion and determination to get the better of everybody else at any cost are absent. The root of democracy is a large and kindly faith in human nature. It involves good will. It involves what Stevenson called "fundamental decency." It means that international relations shall be put upon the same basis and be governed by the same moral code as family relations and neighborly relations.

"Imagine a village in which every villager suspected every other villager . Imagine a household in which every member stuck a wardrobe in front of the door of his private room and glanced frowningly and fearfully out upon the passages through a chink of the door. That in little is a picture of the village and of the household of nations in the past, and it will be a picture true also of the future unless we realize what is the supreme aim of this war."

Above the roar of worlds in conflict met,
Above the boasts of kings whose might is sham,
Above the graves with dew of weeping wet,
The Voice Eternal, calm, serene, "I am!"

Where we owe but little we pay. Where we owe so much it defies money, we are blandly insolvent.

SONG IN WAR-TIME.

Speak low, speak little, who may sing
While yonder cannon-thunders boom?
Watch, shuddering, what each day may bring;
Nor "pipe amid the crack of doom."

And yet—the pines sing overhead,
The robins by the alder-pool,
The bees about the garden-bed,
The children dancing home from school.

And ever at the loom of birth
The mighty mother weaves and sings;
She weaves—fresh robes for mangled earth;
She sings—fresh hopes for desperate things.

And thou, too; if through nature's calm
Some strain of music touch thine ears,
Accept and share that soothing balm,
And sing, though choked with pitying tears.

—Charles Kingsley.

ROY H. CAMPBELL RECEIVES SIXTH PROMOTION IN ONE YEAR.

The following item which will be read with much interest by the readers of The Pacific appeared in the San Diego Union one day last week:

"When the United States wins the war, the Young Men's Christian Association can be credited with having contributed a gigantic amount of the power to put it over. Civilians who have donated funds to its work can have the satisfaction of knowing their money has gone for these things:

"To make the boys more fit in mind and in courage.

"To make them more firm in clean morals and in fighting morale.

"To make them realize that this is no petty war or spite and conquest so far as America is concerned. Its whole purpose is to make the world a better place for everybody to live in, and be free."

This is the way Roy H. Campbell, Y. M. C. A. general secretary, sums up the heart of association work as it is being carried on under the direction of 50 Y. M C. A. secretaries of the western department, who have just adjourned a 10 days' conference at Asilomar. He returned from the meeting yesterday.

Mr. Campbell is particularly fitted to talk of the ideals of association work since he is one of the most powerful "Y" executives in the west, his rise in one year having been so rapid that he has filled five positions on the road upward, and in three days will leave to take his sixth promotion—that of district religious work director, to have charge of all the religious work in the camps throughout southern California. This includes March field, Riverside; the balloon school at Arcadia, Fort McArthur; naval training station at San Pedro; Camp Kearny and Camp San Diego.

The sixth promotion came a short time ago, and is being pointed to all over the district as being an illustration of how a secretary or civilian can win success in Y. M. C. A. work just the same as in the army, if he makes good.

Mr. Campbell's new headquarters will be in Los Angeles.

The positions he has held previously, and in which he has become well known to thousands of the soldiers, are these:

Hut religious secretary, secretary for two Y M. C. A. buildings, camp religious work director in six buildings, educational and social work, and, latterly, general secretary for Camp San Diego. All these positions he has held in this city.

At the Asilomar association conference the 50 Pacific coast secretaries mapped out a plan of standardization of all their Y. M. C. A. work. A new man coming into "the game" can thereby and henceforth be able to study a manual shortly to be printed as a result of the conference, and thus qualify to be an efficient worker much more rapidly than under the old system of "absorption," and being personally informed as to his duties. The new standardization decided upon also outline s the "Y" policies and principles of work for all camps.

In this standardization, the western department is setting a precedent for the whole country.

The conference Mr. Campbell described as full of "pep," the singing of a large number of "jazz" songs being featured.

"The kind of religion we're trying to give the boys," he says, "is plain old Christianity boiled down to sensible rules for living and for happiness. We don't believe in this sour-faced, mournful gospel which puts a weight on a man's chest instead of making him happy.

THE GIRL HE DIDN'T LEAVE.

They did not part! Their last good-bys
Were said—but souls are winged and free,
And still he saw her constant eyes
Through all the watchful nights at sea.

* * * * *

Above the trench her presence shone;
In charge and storm he saw her clear;
Upon the bed of pain, alone,
He heard her whisper, "I am here!"

And when, to crown a daring deed,
They gave him honors, glorified
His eyes beheld a dearer meed,—
Her vision, bright with joy and pride.

Dear Father, guard our gallant men
Within whose hearts is love enshrined,
And bring them safely home again
To those they cannot leave behind!

—Arthur Ginterman, in McClures.

THEY WHO WAIT AT HOME.

Who wait at home,
And hear the tread of marching feet
Bearing their loved afar—
Have hidden deep within their soul
Unnumbered battle scar.

Who wait and wait,
And list, and long in dread suspense
For tidings from their own
On distant battlefield, have trod
Gethsemane alone.

Who wait at home,
And seeing down the years
A harvest, sown in pain,
A world made better by their sacrifice—
They have not lived in vain.

—Jocile Webb Pearson in Northwestern Christian Advocate.

NOTES AND PERSONALS.

Professor Tolson, of the Pacific School of Religion, is engaged in Y. M. C. A. work at Camp Fremont.

Four persons were welcomed into the fellowship of the Fruitvale Congregational Church, Oakland, last Sunday.

At the recent Y. W. C. A. training camp at Asilomar the Rev. Dr. Raymond C. Brooks conducted a class on "The Essentials of the Christian Life."

The Rev. Dwight J. Bradley has resigned as pastor of the Congregational Church at El Paso, Texas, and has entered on Y. M. C. A. work in the encampments in California.

The Rev. A. B. Snider is supplying at Eureka in the absence of the pastor, the Rev. W. D. Ogg, who is away for two months at the cantonments engaged in religious work.

Dean Brown of the Yale School of Religion will speak in First Church, Oakland, next Sunday evening on the World War. There was a large attendance last Sunday evening when he preached on "The Lure of Goodness."

The Rev. Sydney W. Wilcox has been appointed executive secretary of the war work of the San Francisco Y. M. C. A. He has charge of social and recreational work for soldiers and sailors at the building at 220 Golden Gate Avenue and at the branch at 149 Powell street.

In a personal letter to the Editor of The Pacific, a leading layman in First Church, Riverside, says: "Our new pastor, Rev. George Laughton, is giving most acceptable service, and is beloved by all One of his parishioners is giving him and his wife and daughter a three weeks' outing in his auto, with Lake Tahoe the principal objective point."

At the next Monday meeting of the ministers in San Francisco the address will be by Dean Charles R. Brown of the Yale School of Religion. An invitation has been extended to the Methodists and Presbyterians to join in the meeting that day. The Methodists have accepted; but there being no Presbyterian Monday meeting this month the invitation will not reach very many Presbyterians.

The first Sunday evening of this month a promising Civic Forum was started in First Church, Los Angeles, and will be conducted during Mr. Willard's three months' engagement with the church. Professor Charles E. Rugh of the University of California gave the address the first evening. At the Twilight communion service that Sunday four persons were welcomed into fellowship, coming in by letter. A note on the calendar for August 4, taken from a letter from Dr. Carl S. Patton, the pastor, while in London, read: "The women conductors on the busses and the women guards on the subway look fine and handle the business perfectly. They wear real smart looking uniforms. The Red Cross nurses are also very prettily dressed, as are the few women I have seen who are to do Y work. The best speech I have heard was made today by a woman—a doctor—a graduate of Bryn Mawr. She told how she baked her first batch of cookies to sell to the boys —thirty dozen —and half of them, when you broke them, made a noise like a fire-cracker. She thought she had spoiled the lot, but in twenty minutes after they were discovered they were all gine. She also told hom she tried to fix up the huts, to make them look homelike, and how the boys helped her."

MRS. L. E. AGARD.

It is now more than a month, since on July 8th, this sister in Christ was released from a bodily frame, which had been enfeebled by paralysis and wearied by pain and waiting during more than eighteen months, and entered that "house not made with hands—the new body, "spiritual," "celestial," and "eternal." I venture nothing in writing this so confidently. We can find ground for our assurance of this in II Cor. 5:1-4. Note the positiveness of Paul's affirmation: "We know." Note the present tense: "We have.": It is not that we shall have at some general resurrection in some last day, possibly ages hence, but we have it now. Note how here he enlarges upon a truth which he elsewhere declares, saying "Christ hath abolished death," and explains an even more emphatic, but, to unbelievers, incredible, declaration of our Saviour himself. "He that liveth and believeth in me shall never die." "We know," he says, "that if this earthly house of our tabernacle be dissolved," this tent-body of ours never designed to be permanent, "be dissolved"—"dust to dust"—we have a building —no longer a tent—from God. It would violate the most evident principle of exegesis to think of this "building," placed thus in contrast to our "tabernacle" as anything other than the spiritual body of which Paul writes with such glowing enthusiasm in the 15th chapter of First Corinthians, and it is in that spiritual body that our sister is living now, in perfect health, alert, active, seeing Jesus face to face and thus made to be like him.

Severe physical infirmity prevented my fulfilling a promise which I gladly made as we stood near the casket which contained her mortal remains, that as one for many years closely associated with her in Christian work, I would write a frank and grateful tribute in remembrance of her.

She was the only child of parents whose home life exemplified the Christian ideal. This impression was made upon me when first I was favored with an invitation to their house. Further acquaintance showed them very plainly as seeking first the kingdom of God—the church of Christ and His righteousness. And their daughter was heir to this. I am grateful that I came to know them—and through them their child. This was mainly in connection with our missionary work among the Chinese. Always generous and regular in her gifts in aid of it, these gifts have always been made more welcome by the eagerness she quietly evinced, to know thoroughly the service which they assisted to sustain. For several years she was a member of the Board of Directors of our Corporation (The California Oriental Mission) through which the A. M. A. then prosecuted this department of its work. I confess that we did not always in those days "see eye to eye," but the differences were of the head, not of the heart. It seemed good sometimes to have a co-laborer sufficiently interested to have an opinion of her own. This did not mar our confidence in each other, and one special act of hers, when I was under great strain, evidenced such confidence in me and such abounding good-will, that I am sure it will be fresh in my memory throughout eternity.

I know but little of the service to Christ, which she rendered in other fields. Respecting her good works she was very reticent, not willing to be questioned, but it was abundantly evident that of her income very little was expended on herself. It could not be concealed. The loving care which she took of some young Chinese, who were enabled by her to acquire unusually thorough training, both intellectual and professional, and the wisdom of her choice of them, was attested by the results. One of them is a self-supported medical missionary in China. Another is in a highly responsible position in the government of the Republic. Another has been reported upon to me as the lead-

ing Christian Chinese in Shanghai.

Among our Missions, her interest centered at length in the one in Berkeley. After giving gratuitous service as a teacher in the evening school for two years, she took up her abode in the Dormitory, living in two rooms, for which she paid full rent, becoming thus a sort of house-mother to the brethren. She taught every evening in the school. She was specially happy when she could report that this mission was virtually self-sustaining. Of course it was still under our superintendence and its income and expense passed through our treasury, but the one matched the other.

This continued for about four years, when on Thanksgiving Day, in 1916, she was stricken by apoplectic paralysis. She rallied at first, but not permanently. She was thus called to serve her Master in bearing His will—a much severer test for one like her than doing it under any self-denials. But his grace was sufficient for her. Letters from her contained no word of complaint. It was enough for her that a personal Friend—above all others most precious —was in and over and through it all.

At last, on July 8th, she fell asleep, to wake, "not unclothed but clothed upon"—not disembodied waiting for a resurrection, but already raised and with the Lord. "What was mortal swallowed of life" (II Cor. 5:4). This was not dying—no "step into the dark,' no "King of Terrors" coming, but life riches, more abundant than she ever knew before. W. C. P.

CHINESE CHURCH, SAN FRANCISCO.

The Chinese Congregational Church in this city observed the Lord's Supper last Sunday evening. Seven persons were added to the church, six on confession and one by letter. Three were baptised. It is interesting to note, especially in such a church, that one-half of those received on confession had been baptised in infancy; also that three of them were women. Winning the Chinese mothers has long been a matter with us for earnest prayers.

SUISUN.

Rev. F. M. Washburn resigned the pastorate of the Suisun church August 11 to take effect August 18, when he retires from the ministry to take up farming at Atascadero, Cal. He has been with the Suisun church nearly seven years, and his going is a matter of mutual regret between him and the church. Personal interests make it a matter of necessity that he retire from the work at this time. The church is just now beginning the erection of a new meeting house in a new fine location, and all regret that he cannot see it through.

SANTA ROSA.

For some weeks First Church has been under the leadership of Rev. E. J. Singer. As usual he is making friends for himself and the church, and the hope is entertained the feeling of depression among some of the members will soon pass away. We have some staunch Congregationalists —greatly wedded to this little church—and they feel reluctant to have the rather strenuous times become an occasion for any relaxation of effort on the part of the church and congregation. Superintendent Rathbone, once the successful pastor here, was recently in the pulpit and preached to a good congregation. Attendance has improved since the coming of Mr. Singer, and if he can remain a few months Santa Rosa will doubtless return to its former vigor and be one of our best churches north of the bay.

GREEN VALLEY.

So long vacant responded to the invitation of Secretary Wickoff to meet him for a short conference on Sunday afternoon. Eleven were present, staunch, substantial people, and, aside from the special business which called them together, quite a long conference was enjoyed concerning the future of the church. Lack of interest on the part of the community has for some time been a discouraging feature of this work, and the problem is what to do. Their valuable property ought to be in use, and possibly the community will be called together for a social evening and the whole situation presented for consideration. If Superintendent Rathbone can find time to be present, or some other representative man, they are not without hope that some solution may be found for their dilemma. We have a fine five acre and a half lot, a parsonage and a recently erected cement church edifice—one of the finest country plants on the coast. Once the church was the center of the social life of the community, but changes have taken away its prestige and other churches have somewhat divided the religious forces.

THE CHURCH AT TODD.

Todd, some four miles from Santa Rosa, is now under the charge of the Rev Mr. Harbutt of Kenwood though this requires a ride of ten miles for the evening service. Fortunately some good friend gives the service of himself and auto and so the Todd friends are able to enjoy the ministrations of this good man. With the usual church work the Todd ladies are busy as are so many others with the work of Red Cross and other war agencies.

SANTA CRUZ.

Many Congregational clergymen have been in Santa Cruz this season, and among those who have worshipped in the church are: Rev. J. W Speers, of Salida; Rev. Paul Brown, the Christian Endeavor Secretary; Rev. J. A. Milligen, of Porterville; Rev. J. W. Schwimley, of Lodi; Rev. G. L. Shaeffer, of Auburn; Rev. F. F. Farrington, of Petaluma; Rev. Benjamin Gould, of Rio Vista; Rev. F. C. Rolls and Rev. C. W Merrill, of Saratoga; Rev E. D. Weage, of Tulare; Rev. J. J. Kelly, of Ripon.

Edmond De Rue, court violinist of the King and Queen of Belgium, and instructor to the Queen, gave a violin recital with accompaniment on the piano by his wife at the church Friday night before an audience of about 800.

On Sunday there were eleven ministers in the congregation: Congregational, Methodist, "Christian," Presbyterian and United Presbyterian and Baptist.

At the evening gospel hymn song service the congregation numbered 400. On next Sunday morning Rev. Frank Tyrell, of the First Christian Church of Pasadena, is to preach.

You have never reached the complete Christian message until you reach the great word, Service.—Charles E. Jeferson.

Optimism is often but a form of cowardice. A man is called an Optimist because he shuts his eyes to unpleasant facts. No man deserves to be called a pessimist simply because he recognizes facts which are dark and perilous. We have been plagued for a generation by an easy and shallow optimism.

THE STORY OF THE PACIFIC—THE FIRST RELIGIOUS PAPER ESTABLISHED IN CALIFORNIA.

Our article last week set forth to some extent the state of society at the time when The Pacific came into existence. The first article showed how few the churches and church members were, how small the number of unshepherded professing Christians outside the churches, and all in all how little the demand for such a paper as The Pacific, and yet how great the need!

It will be evident to the student of early California history that The Pacific in its articles in that first issue on the state of the country seized on and emphasized the brighter and more promising side of things—confident that the good leaven in the conglomerate life of those days was working, and would go on working with increasing power and influence.

One needs to read widely to get any proper conception of life as it was then. For instance, as to that statement quoted from the first number of The Pacific, that all classes were contributing with commendable liberality to the support of churches. It is noteworthy that even the gamblers and saloon keepers did this. The Hon. Sherman Day, in an article in The Pacific on early California, some years later, told of an incident in San Jose in early years that is illuminating. Writing of the professional gamblers of that early period he says: "They were not as a class coarse and noisy, but rather quiet, cool and courteous and often generous—with other people's money—to individuals and public institutions, and frequently to churches. One at San Jose, after giving liberally for a church bell, remarked that he "would give more tomorrow" if he had good luck at monte that night. The chief of a high-toned gambling house in San Francisco, always insisted on having Mr. Brierly, the Baptist clergyman, to ask the blessing at the anniversary dinner of their emigrant ship."

And up in the mines often the saloon men and gamblers led in securing generous hat collections for the preachers who went among the people of those regions.

How absorbed the people were in the effort to accumulate, mention of which absorption was made last week, is manifest on every hand.

Thirty years later Stephen S. Smith, who gave himself so devotedly to The Pacific for many years, and to all our church interests, gave this reminiscence:

"When the first Pacific came out I was located on the shore of the bay away over the sand hills in Happy Valley, where is now the intersection of First and Mission streets. I was in the hurry and rush of business; was successful. It was the tingle and glow of a first full success, and I had but little time to think of anything but the push and drive of what of what I had then in hand. I looked at The Pacific and wondered who could have the time and patience just then to get up a religious paper of such size and interest; and the next thought was, will it live? I strongly hoped it would, and then went to work at my own affairs."

If such was the absorption of a man such as S. S. Smith was in those early days—a church member and interested in all good things—what must it have been of the large majority? Josiah Royce—in later years the noted teacher of philosophy at Harvard—in his history of California, one of the "American Commonwealth Series," gives indication of what it was: "Able and cultivated business men, who at home would have passed their evenings with their families, or in some other pleasant social intercourse or perchance in lecture rooms or in the theatres, here toiled every night until ten or eleven o'clock over their accounts, and began afresh on each new morning as soon as the light shone over the far off blue summit of Mount Diablo, the old fierce struggle with the confusions of their business undertakings. The self-absorption of this life was something monstrous, and the consequences are no matter of mere theory."

On the 8th of June, 1851, the Rev. Samuel H. Willey preached a sermon on the text, "Righteousness exalteth a nation, but sin is a reproach to any people." He urged the duty of greater attention to matters of general interest and of public welfare, the need for voting at all elections and the doing of other things necessary to the upholding of the law as a Christian obligation. The Alta California, one of the daily papers, asked for the sermon for publication and it was printed that week. The sermon by the Rev. T. Dwight Hunt, which we mentioned last week as appearing in the first number of The Pacific, was of similar import. Other preachers sounded the warning also. But the ferment of evil had to take its course, work out its dire results.

The first Vigilance Committee came into existence in a short time, and in varied ways the people were brought to some sense of responsibility. But when they did rally in attempts to put into office men of right character it was found impossible to do so, and a few years later came that second desperate situation when again there was resort to methods outside of law and order in order to establish law and order.

Such were some of the conditions into which The Pacific was born in 1851, and when it began what our readers will see as they follow us was an eminently useful career.

NORTHWEST WASHINGTON NOTES.

Everett.

This church has been pastorless for three months. With the coming of large shipbuilding interests a splendid opportunity for service is in sight. The organization is very much run-down and has little vision of its possibilities. An attempt has been made to temporarily federate with the United Presbyterians, but unsuccessfully. Rev. Robert Murray Pratt, a progressive minister, now without charge, was called to the church in July for one month's special service. The field was well visited and an estimate made of possible resources. The pulpit ministry attracted the largest congregations of the year. A series of studies in "Real Religion" was presented, with the following topics: "The Religious Significance of a Social Meal" Communion; "The Religion of Sensible Men"; "The Religion of the Soul" and "The Soul of the Soldier.' At the closing service, four stars were added to the service flag of the church. Many expressions of appreciation were tendered to Mr. Pratt as he left for Fort Casey and other points to deliver his lecture on "The Sunny Side of Death."

Bellingham.

A simple union of forces in the Presbyterian and Congregational churches in this city, released a man for Y. M. C. A. service and gave an opportunity for the testing of the values of united service. The Rev. W. R. Marshall is in charge of the work, occupying the Presbyterian pulpit and the Congregational parsonage. The federation is the result of careful thought on the part of representative laymen. The membership of the two churches equally representative, each church accepting responsibility for half of the local budget of $4000. The Presbyterian church is a beautiful, modern, commodious structure, situated near to the State Normal school, presenting ample facilities for important work. Mr.

Marshall is a man well fitted for such leadership. A united communion service recently was a time of great blessing, elders and deacons taking part in the administration. Very marked is the interest of the non-church members of the city in the movement. There is every indication of the permanent success of the federation.

Following will be found the articles of agreement as proposed. Perhaps they will be of value to other churches struggling with the problems of religious conservation:

Proposed Articles of Agreement.

1. Realizing in these war times the opportunity for more efficient church work in our community, and desiring to combine Christian forces into a common fellowship of love, worship and service, we propose that the members of the First Presbyterian Church of Bellingham and the First Congregational Church of Bellingham agree to unite forces and work together for the common good until April 1, 1919, and that there be a reconsecration of the joint membership to lives of faith in Jeuss Christ and of devotion to His ideals.

II. This proposed union does not imply any dissolution or breaking of denominational ties. On the contrary, it is desired to encourage fellowship and missionary enterprises through the denominational organizations, and to conserve what is best in denominational life and ideals. The local denominational organizations shall be maintained to care for and receive members, to act as custodians of property and to serve as channels of communication with the denominational interests at large.

III. Anyone desiring to join either of the churches of the proposed union may do so under the rules and regulations governing the respective bodies.

IV. It is proposed that the administration of this union shall be in the hands of a managing board of seven members, composed of three trustees from each church and the pastor of the joint congregation, the pastor acting as chairman. The managing board shall elect a Secretary and Treasurer who may or may not be members of the board. Five members shall be a quorum for the transaction of business.

V. It is proposed that until April 1st, 1919, the First Presbyterian Church building be used for all church and Sunday-school services and that the Reverend William R. Marshall serve as pastor of the joint congregation.

VI. It is suggested that this agreement may be altered or amended if two-thirds of those present and voting at regular meetings of the two churches agree to such alteration or amendment.

INLAND EMPIRE NOTES.

It was my privilege to listen to Dr. S. B. L. Penrose, of Whitman College, preach at the First Presbyterian Church, Spokane, last Sunday morning. It was a strong sermon founded on the nineteenth chapter of the Book of Revelation.

He declared that the war has brought to pass national, international and inter-racial unity. It had clarified the ideal of mankind; brought new ideals of liberty, justice and peace. The church and ministry will no more interpret Christianity in terms of individualism but in that of universal brotherhood. He emphasized that the church is needed, and will be needed after the war as never before. It will be needed in the rconstruction of the world. The war will be in vain unless the spirit of the Hun shall be destroyed forever. To be Christian is to have the spirit of service and brotherhood, and this spirit can be manifested only by the church. The war will end in vain unless it will lift our moral standard; and the business of the church is to hold up ideals that shine like stars. There will come out of this war a new moral order. Only as Christ shall be held on high shall the work of the church be done. The spirit of Christ must be infused into the daily life. The church must avail itself of its unparalelled opportunity. If the church does its duty the new order will be the Christian order. The large and intelligent audience was profoundly impressed by the sermon. Dr. Penrose preached in the evening in an union service of the Presbyterian, United Presbyterian and Baptist.

Mr. George Himes' note with reference tot the death of Dr. George R. Wallace brings to my mind my pleasant association with him when he was pastor of the First Church of Spokane. He is the only one, I believe, whose pastorate of that church was as long as mine. I knew something about his early ministry and his career was quite a remarkable one. He had brilliant and strong parts and was a warm friend.

I have enjoyed the "History of The Pacific," and believe it worthy of permanent record. When I came here nearly 33 years ago, I was astonished and gratified to find a paper of such fine make-up and ability as The Pacific, and the giants of those early days impressed me profoundly. I recall Deacon Smith, at the first Pacific Coast Congress, at Portland, speaking modestly of the little he had done for the paper. Dr. Benton followed him, and spreading out the large sheet of superior paper, said: "Deacon Smith has done and is doing more for this paper than any other man. See the quality of this paper. Deacon Smith will not have anything else."

Rev. George C. Weiss is at Seattle, spending his vacation doing his bit for Uncle Sam. Rev. C. H. Burdick is in the harvest field, and Rev. J. M. Lewis is in the Rose Lake Lumber yards, for the same purpose. It reveals the spirit of the ministry of today.

Dr. Otis H. Holmes, pastor of First Church, Walla Walla, has been urged to enter the race for Congress from his district, in opposition to the present incumbent, W. L. LaFollette, who has been too much of an imitator of his cousin, Senator LaFollette. The Doctor has seen fit to decline to run on the ground of his health and the important war work in which he is engaged.

J. EDWARDS.

Spokane, Wash. Aug. 9th, 1918.

The Methods Corner.

SUGGESTIONS AS TO HOW TO DO THINGS.

By Rev. E. A. King, San Jose.

Make Scrap Books For Soldiers.

A new plan of "war work" has sprung up. It is making scrap books for soldiers and sailors to look at during the long weary hours of convalescence. The idea originated with Rudyard Kipling who first interested the girls of England in making such books for the Tommies. The scrap books are filled with pictures, jokes, short stories and such things clipped from magazines and newspapers. We know of at least one group of young people in the church that is doing this. Try it out with your young folks and see how it works. Likely the books could be used to great advantage through our Red Cross. Ask and then start to work.

Church Membership for Soldiers Overseas.

We have recently read of a plan to receive soldiers and

sailors who desire such a thing as church members though they are far away from home. The General Wartime Commission of the Churches has prepared a form for receiving the statement of faith of a man overseas which may be transmitted to the church of his choice in his home town and used by the church as a basis for admitting him to membership. We saw the notice of this plan in "The Christian Endeavor World," published in Boston. The idea is a good one.

An Interesting Series of Topics.

The following paragraph is taken from a church calendar and shows an interesting series of studies. This is the usual prayer meeting hour. The attendance has been large and the interest growing.

Study Plan For Wednesday Night.

Last Wednesday evening we had a good attendance at our meeting. The following outline of studies will be considered from week to week. They are taken from a little book entitled "Christianizing Community Life" by Ward and Edwards. The topics are, 1. The World Wide Community Task. 2. The Family at the Center. 3. The Child in the Midst. 4. Training for Full Efficiency. 5. Restoring the Weak 6. Protecting the Worker. 7. Industrial Democracy. 8. Establishing Equal Justice. 9. Good Government. 10. Overthrowing the Common Enemies. 11. Making the Church Christian. 12. The Commonwealth of God. We want you to attend these meetings. They are bound to be remarkably informing and helpful. Begins at 7.30.

Review This Book.

One of the most spiritually helpful Sunday evenings we have had was one devoted to the review of Thomas Tiplady's "The Cross at the Front." (Revell, N. Y. $1.00). It has 25 interesting chapters. One minister we know used chapter XVI as the basis of a powerful sermon. The subject was "The Bells of Maurepas." This one chapter is worth the price of the book.

Send Your Calendars.

Readers of this "Corner" can help a lot by mailing copies of church calendars and other printed matter illustrating church work to E. A. King, 73 South 15th street, San Jose, California.

AMERICA TRIUMPHANT.

This song by Bernice Hall Legg, we find in the Springfield Republican. It can be sung to "America, the Beautiful."

Lord God of Hosts, hear thou our prayer,
Forgive the doubting years,
When songs of Good and Brotherhood
Gave way to selfish fears.
America, a suppliant now,
Lifts hands of prayer to thee,
Lay bare thy mighty arm, O God,
Make thou this people free.

Make thou this people free, O God,
From every base desire,
Let world-wide good and brotherhood
Her every deed inspire.
America, exultant then,
Shall bid all fears begone,
Lay bare thy mighty arm, O God,
Lead thou this people on.

The altar of humanity,
Looms large before our eyes.
But thou, Jehovah, known of old,
Wilt bless this sacrifice.
America, triumphant then,
Through all the coming days,
Upheld by thine almighty arm,
Shall crown her prayer with praise.

Woman's Board of Missions for the Pacific.

Women's Board of Missions for the Pacific.
Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

Vacation time and other causes affected the attendance of directors and members of the advisory board at the regular monthly meeting last Wednesday. Our president, Mrs. Ernest A. Evans, has not yet returned from the trying obligations which the sad call summoning her east entailed.

In spite of the smaller attendance than usual, many and varied were the items of business considered, and full reports were presented by the various committees.

* * * * * *

Mrs. George W. Hinman, the Board's delegate to the Christian Endeavor Convention held early in July at Sacramento, told of the opportunities which she had had in presenting the Board at the denominational rally and of being introduced as its representative at daily morning meetings of recruits. Several serious talks with some fine young people looking toward foreign service were made possible and were welcomed by the young people themselves. Mrs. Hinman spoke especially of the classes on social subjects introduced this year at the convention, which was rather a new element in missionary education. Such teachers and platform speakers as Dr. Larkin, of Berkeley; Rev. Jas. H. Lash, of Southern California, and Dr. Evans, of Occidental College, were prominent in its presentation. Dr. J. K. Browne and Miss Miriam Woodberry were specially welcome speakers. Mrs. Hinman remarked that "it is the prospect of such teaching as they bring that makes it possible to look forward with greater hope than ever to our Congregational young people coming into fuller sympathy and understanding with our denominational enterprises and ideals."

* * * * * *

A proposition came from Miss Denton that Mrs. Streeter's gift of $3,000.00 be used with the approval of its donor and the Board to extend the short wing of Pacific Hall to provide necessary class rooms at the Doshisha. The directors favored the proposition.

At the very time of the meeting Miss Augusta Burwell, of Seattle, and Miss Gladys Woolverton, of New York, were embarking from Seattle for Kyoto, Japan, to join the ranks of assistants in the work of the Doshisha. All expenses of these young women have been met by close friends. A note in "Mission News" published in Kobe, Japan, states that the Doshisha has an enrollment this year of 1,666 students. Of this number 319 are girl students of the Doshisha Jo Gakko. The five young women who within the year have been added to the corps of instructors of this department of the great University should make a marked impress upon the development of its life.

* * * * * *

A subject which received most interested consideration

was the program for the annual meeting of September 3 and 4 to be held in the First Congregational Church, Oakland. Details have not yet fully crystallized, but the general plan promises a program that will be inspirational, educational and entertaining. The time for our annual meeting is a fortunate one in that it comes so soon after the various missionary conferences on the coast, where groups of our men and women have become enthused and enlightened and are eager to pass along the good things which they have enjoyed.

A most cordial invitation is extended this year to out-of-town members especially, to come and be entertained at homes over night so that they may have the benefit of the entire session, and that time and opportunity can be given them to confer with different leaders and groups of women who can best help them with the particular problems of their own societies.

All those who are planning to come and who would like to accept the invitation to remain over night are asked to kindly send their names and addresses to Mrs. J. P. Prutzman, 1835 Sixty-third street, Berkeley, Cal. Mrs. Prutzman is chairman of the entertaining committee and would be glad to be notified as early as possible because we hope it will be necessary to arrange for a large number of guests. Won't you try and come? You will be so welcome!

For The Children.

THE SPARROW AND THE SUGARY CAKE.

Once upon a time there were three little children. They lived in three little houses all in a row. The first child was called Barbara May; the second was called Jane Grace; and the name of the third was William Bonnet, so they called him Bonny Billy.

They were all three nearly the same age. Barbara May was three and a bit; Jane Grace was four, and Bonny Billy was exactly three.

There was also a very dirty little sparrow who lived in a tree in the garden of Barbara May. Every time the sparrow sow anything surprising or funny he said: "Cheep! cheep! cheep! cheep!"

Every Saturday morning Jane Grace and Bonny Billy went to play with Barbara May. Barbara's mother used to go into the kitchen on Saturday mornings to cook pies and buns and potatoes and pease. She wore a big white apron, and often she would say "Barbara, will you fetch my purse? My hands are covered in flour." Sometimes all three children watched mother cooking, and then she would give them little lumps of pastry, which they patted and rolled and made into dirty jolly little pies. When the pies were cooked, nobody would eat them except the sparrow, who hopped and pecked and cried: "Cheep! cheep!"

One Saturday they were all playing in the garden, when mother came out. She put on the grass under the tree Barbara May's little table. It was a white table, very small and strong. Then the children shouted for joy because they knew they were going to have a tea party. They ran indoors and fetched the little cups and saucers, the little teapot, and three little spoonfuls of sugar. And then mother brought the loveliest littlest cake with a beautiful sugary top. The sugar was saved from mother's tea, which mother didn't have made sweet.

On the cake were three sweets—one yellow, one red, and one white.

Mother said: "Now have a happy party. Cut the cake into three pieces." She left them a knife, silvery and shiny, which would cut the cake but not their fingers.

Barbara May poured the tea. Jane Grace took the knife in her hand. "I will cut the cake," she said.

"No! no!" cried Barbara May, "It's my cake. I'll do it."

"Let me," said Bonny Billy," "I'm a strong boy. Fathers always do things."

"Go away, silly boys," said Jane Grace, giving him a push.

With that push a chair fell over. So did Billy. This made him very cross. "I'll beat you, you stupid girl," he shouted; and he tore after Jane Grace, who ran as fast as she could to the end of the garden.

"Go away, both of you," screamed Barbara May. "You shan't come to my garden any more. Never! Never!"

"Yes we will," cried Billy, "I'll jump over the gate."

"I don't want to come," said Jane Grace, giving another big push to Barbara May.

And then—oh! then—they shouted and kicked and tore, till mother came out to see whatever the noise was.

"Come! Come! Why aren't you having your party?" said mother, and then she looked at the table and cried: "Why, where has the cake gone?"

The three children came to look. The cake—the beautiful sugary cake, with sweets of yellow, red and white—had gone.

"Oh!" cried Barbara May.

"Oh!" cried Jane Grace.

"Oh!" cried Bonny Billy.

Then they looked up into the tree. There was the sparrow, shaking the last bit of a red juicy sweet, and the next moment he gobbled it down.

"Cheep! cheep!" said the sparrow.

"Oh! He's eaten our cake, horrid thing," said Barbara May.

"While you were quarreling, silly babies,' said mother.

"Cheep! cheep!" said the sparrow.

With red little faces Barbara May and Jane Grace and Bonny Billy drank the cold sugary tea. And all the time the sparrow looked down from his tree, so fat with the cake he had eaten. "Cheep! cheep!" he said, cocking his head. "I like children to quarrel. Then I get the cake."

"You won't get it again," said Barbara May.

"Cheep! cheep!" said the sparrow, and he flew away.

—London Christian Commonwealth.

THE WONDER GAME.

Here is your luncheon, Nancy," said that little girl's mother, "and you may spend the whole day in the woods if you wish."

Nancy ran joyfully out into the woods. She had been there so many times she had no fear of getting lost. The sun shone brightly, the birds sang gayly, and the prospect of a whole day in the woods made the little girl happy.

"I wonder, I wonder," said Nancy as she skipped along the woodsy path.

"What is it you wonder, little girl?" asked a gruff old man, as he laid his hand on Nancy's shoulder.

Nancy was so startled that she did not answer him for a moment. Then she wondered what she did wonder, after all.

"Why, lots of things," she stammered.

"I wish somebody wondered how they could help people," said the old man, with a sigh, as he went on.

Nancy sat down on a log to think. She was sorry for the old man—his bundle had looked so heavy.

Then suddenly she jumped up. "I'll make a game of it," she cried. An old woman was coming along the path. She led a frisky goat, and it was with difficulty that she could pursue her journey.

"I wonder how I could help her?" thought Nancy. Aloud, she said, "Let me lead your goat for you."

The old women thankfully gave her the rope and thus they walked along until they came to a poor cottage where the old woman said she lived. She thanked Nancy again for her help. "I wish there were more like you, my child," she said.

Happy and light-hearted, Nancy sped away and sat down by the path to eat her luncheon. Before long she saw a woman leading two little children. The children looked hungrily at Nancy's luncheon.

"I wonder how I could help them," thought Nancy.

"Could you tell me where I could buy something for the children to eat?" asked the woman.

"Here, take my luncheon," said Nancy. "The village is two miles farther on, and I am not at all hungry."

"No, we couldn't ask you to do that," began the woman, but the children were already fast devouring the good food that Nancy's mother had given her.

After they had finished, the woman thanked Nancy; then she and the children went on their way.

Nancy played the "Wonder Game" all afternoon. As she was starting home, she saw the old man whom she had first met.

"Let me carry your bundle," she offered. The weary old man seemed very glad to be thus relieved. Then, looking at her more closely he said, "Are you not the little girl I met this morning?"

"Yes, sir," replied Nancy; and then as they walked along she related her adventures of the day.

"I wish everyone played the 'Wonder Game,'" said the old man.—Dorothy Whitted in Northwestern Christian Advocate.

WHICH ONE LOVED BEST?

"I love you, mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden-swing,
And left her the water and wood to bring.

"I love you, mother," said rosy Nell—
"I love you better than tongue can tell!"
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then, stepping softly, she fetched the broom
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said,
Three little children going to bed,
How do you think that mother guessed
Which of them really loved her best?

—Mary A. Craigan.

There is the music of a thousand chimes and the exhilaration of a million mornings in Christ's word: "Be of good cheer."

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